Diocese of S. John.

Umtata 1409
S. Africa

5143

1409

[illegible] Secretary SPG.

will go, three drafts drawn by us on the Society

1. The usual draft for the ordinary block grant, including £75 for the S. Barnabas Mission Western Pondoland

Diocese of S. John

Umtata 1409
S. Africa

5143

1409

To the Rt. the Secretary S.P.G.

My dear Sir,

By the mail will go, three drafts drawn by us on the Society

1. The usual draft for the ordinary block grant, including £75 for the S. Barnabas Mission Western Pondoland

2. one for £5. on the Ladies association.

The details of these are given in a letter of advice by the Dio. Secretary.

3 one for £20.10. balance of the £300 voted for S Barnabas Mission W. Pondoland.
This has been expended in paying the debt on

1411

the small brick house lately erected for the mission workers

I am
my dear Sir
Yours very faithfully
Bransby Key
Bishop of St Johns

Parts in fine [illegible]

Beckaffry

Job 272

Umtata

via K. Wms Town

S. Africa

1413

1413

To the Rev. H. W. Tucker

S. P. G.

Kaffraria

Pulman

6216

[1893]

~~My dear Sir~~

In sending a report of the work of the diocese, or more strictly of the mission work of the diocese for the past year, I feel as if we were passing into a new stage, so much is my hope of years past being realized of being able to push the Church forward as a missionary church among the heathen.

Almost up to the present time we have been engaged in consolidating the work among the Fingo nation, begun by that remarkable missionary the late Archd. Waters, who had so ~~remarkable~~ strongly the power of attracting these people: and though still this work of disciplining, educating, and lifting our Fingo converts, must go on, and requires our very earnest care and energy and watchfulness, we may I think feel this year that that is no longer the whole of our work.

10

1515

The Fingo people, coming originally as you will remember from what is now the colony of Natal, having passed under British rule some 60 years ago, have developed in a very remarkable manner. They have shewn considerable aptitude for education and for a certain civilization, which though European in its origin, is an European civilization grafted on their own national habits, and way of living; for every Fingo, and indeed all of our S. African Kaffirs, are by instinct farmers both pastoral and agricultural: and happily they have not given up this mode of life when they met with our civilization, they have remained farmers almost without an exception; it will take some time before they can become good traders, and a bad, i.e. a low dishonest, trader is a very objectionable member of society. a few are becoming mechanics, but even they generally revert, when they marry, to farming. consequently the civilization they acquire, tho' foreign is a healthy development.

I will then say no more of the Fingo work in the various parishes of this diocese, and very few, hardly any parish, is without the presence

1417

of one or more Fingo congregations, than that it is increasing and developing 'by its own momentum', as one of our clergy has described it. Recently: this holds good of the Fingo work in S. Marks, Butterworth, All Saints, S. Augustines, Mount Frere, Kokstad and Malatiela, and the parish of S. John Umtata only particularising; that in the parish of S. Peter Butterworth the Rev W.Y. Stead has resigned the European work entirely and is giving his whole time to the mission work of that Parish: he has done so with my entire concurrence, and I think that the Fingo Church which is large will be much benefitted; and I hope that in due time his attention may be directed to the Kaffir, Gcaleka and Gaika tribes, hitherto untouched by the Church; this change has begun with the present year.

The statistics which will follow this letter will show the numerical strength of the work and the amount of self help developed may be estimated by the contributions in money to the church.

12

But the true mission work of our Church in this country of Kaffraria, is with Kaffirs. They are the tribes whom we found here ~~originally inhabited~~ ~~there~~
~~They still remain~~, as the aborigines, they retain their patriarchal form of government, intact, except where it is affected by direct contact with our own, e.g. in matters of crime, theft murder &c: their chiefs can still trace their descent for 300 or 400 years: and never having been subject to the crushing discipline of war and migration that the Fingoes have undergone, they do not so readily accept our civilization or our religion.

There are the (1) Xosa, comprising the Gcaleka and Gaika tribes, living in the Parish of Butterworth, (2) The Tembus extending from the neighbourhood of S. Marks, forming the bulk of the population of the parishes of All Saints and S. John's Umtata. (3) The Pondomise, well known to you in my old parish of S. Augustine, now ~~forming~~ the separate parish of S. Cuthberts under their chief ~~Umt~~ Umtshazi ~~and (4)~~ These three tribes are now entirely absorbed by the Cape Government and are under its rule. (4) The Pondos living

on the seaboard between the Umtata River and Natal, and extending to from 40 to 60 miles inland. Other tribes ~~still~~ living under Government are the Baca, Inhlangwini, ~~Basuto~~ and a portion of the Basuto nation, who have migrated to the side

1421

1421

on the seaboard between the Umlata and Natal and extending to from 40 to 60 miles inland, they are independent. Other tribes living under Government are the Baca, under Frere parish, Inhlangwini, on the NE, and a portion of the Basuto nation who have migrated to this side of the Drakensberg; but these four tribes represent ~~form~~ the old population of this country which forms the Diocese.

Jacques

Amongst the Tembus we have work begun and fairly started amongst the Magwati, a Tembu tribe, at All Saints. Mr Waters left the old mission site, and boldly launched out at a new and more favourable centre, & not far from the old one without any help from the diocese. There, living amongst the tribe, he is gathering the chiefs and headmen's sons at the mission, educating and Christianizing, on the lines on which Canon Gibson is working at S. Cuthbert's: he is most ably seconded in his efforts by a headman, a Christian named Thomas Tshacile, the leading man of the tribe at present, trusted by Government as

one hand, and the people on the other; he has a sort of preparatory boarding school at a kraal village, where ~~the~~ boys, chiefs sons and others, are supported by himself and educated, in ~~the~~ elementary knowledge before going to the school at the mission: ~~a number~~ 14 ~~of~~ men of the tribe were baptized last Easter: and more catechumens are in course of preparation: a number of schools have been opened at various locations of the tribe, and at each Sunday services are held.

For all this extensive work, besides ~~that~~ amongst the Fingo congregations, 20 and 30 miles away, Canon Waters a single handed, the only Priest, he was disappointed of assistance of a young man who came out but had no vocation for native mission work: and he now has truly an native assistant, with one good English ~~catechist~~ lately a trader in the district.

At Umtentu in the Parish of S. John the Evang: Umtata, we have during the last year placed John Xaba a native Priest, who works under the Provost Godwin (now in England) ~~his work~~ near the village or rather in the anim

the people ~~as~~ immediately belonging to the paramount chief Dalindyebo, himself at one time a lad of promise at the S. John College under Rev W. M. Cameron. There is a nice ~~chief~~ church there, and the people come as inquirers ~~and~~ the work will I believe bear fruit in time: There is a curious source of opposition to Xaba's work, in a sect which has been formed by a late Wesleyan native minister, who, though now dead has passed on his sect to others, and for the moment it appears to flourish, drawing adherents from Wesleyan and other bodies, (not from the church) and is fostered by the chief as a sort of national Tembu church: it must I think fall to the ground in a few years. Mr Xaba is working on well and vigorously, he has a very considerable power and influence over the Tembus ~~his countrymen~~, though a Fingo. I purposely omit the ~~Fingo~~ work among Fingo colonies among the Tembus, in this as in other parishes.

Of the work in the Pondomise tribe, I need not say very much. The chief Umhlonhlo has come from England, we all think much.

1427

benefitted by his two years sojourn there. He shews I think some of the capacity of his father Umditshwa for affairs already; and has his ready power of speech. His position among the tribe has not yet been defined by the Government. For of course since the war of 1880-1. he is merely the head of the family, but has no necessary official or political position: in any case his influence will be very great with the people of his tribe, and he is already using it in favour of education. Canon Gibson has with great forethought supplied him with a number of educated lads and young men, members mostly of his own family, i.e. ~~[illegible] two~~ cousins and relations some distant some near, so that he will have support in his difficult position, as the Christianized head of a heathen tribe. There will no doubt be a party against these newfangled ideas; but at the meeting ~~at~~ at which Canon Gibson handed him back to the tribe, we were

struck by the numbers of older men, who appeared evidently sincerely of the words of the young chief. Here too the seed is still being sown; and all the care and writing and forethought necessary to win a Kaffir tribe shews the difference between them and Fingoes.

In Pondoland East, as you already know, we have to report ~~that~~ the Mission at S. Andrews is now again in abeyance. Mr Mansbridge and Dr Ley have left us, and the place is in the hands of a caretaker. But a very ~~little~~ hopeful little missionary venture has been started among a clan the Mzizi, on the immediate border of Natal, by Mr Earnest Booker formerly of the diocese of Maritzburg. He has made friends with the people, while living in Natal, and has ~~won~~ formed an excellent native catechist a Pondo who has joined him, who is now at the ~~Ron~~ village of the chief Patekile, a chief who can bring

his 2000 men into the field; they are living in a broken but very beautiful country, not far from the sea: and are very primitive, and unsophisticated: both Mr Booker and Aaron Nimi-twa have considerable power of influencing the natives: and already some enquirers are announced. Archdn Chamberlain and myself are to visit the hopeful little mission alternately each quarter: and I ~~hope~~ trust I shall have some good news of it at the beginning of next year. ~~Mr Z.~~ I have as I reported applied the £100 voted for Saint Andrews to this purpose; Mr Booker from his experience and economy makes a 'little go a long way'.

Of Pondoland [illegible] of which I wrote last year and for which in answer to my representations the Society voted £300 for the present year; I have not much to say of course; we are putting up buildings (I visited the place yesterday on my return from Port S. Johns) substantial huts of wattle and daub

covered with thatch, are being built for Mr and Mrs Sutton and their children a large hut or two will serve as their medical hospital at first: and a larger dwelling house and a church will be built after the present wet season is over. My absence in Capetown and elsewhere from August to November has caused a delay in these operations. But they will go into residence in March I trust. In the meantime an old Evangelist recommended to us by Canon Waters is drawing the people and making friends with them, and they are quite looking forward to their missionary coming to live among them. Still, although things are really hopeful we must not forget that the Pondos are the most conservative of people. I have secured an excellent catechist, Joseph Mpazi, to go over with Mr Sutton: and I shall be constantly there to help at first. They are, both Mr and Mrs Sutton, hard at work at the language. I would ~~request that~~ this grant be renewed

~~Fifth year 1894.~~

And yet another opening has presented itself, amongst the Basutu in the districts of Matatiele and Mount Fletcher in Mr Green's parish. There are three chiefs who give their adherence to the Church: Ramohlokwana, who has had a ~~chief~~ Church missionary since 1876; he is living near the village of Matatiele, and last year I laid the foundation of quite a large church for his tribe. George Moshesh who lives to the west of Matatiele a clever son of a clever father, old Moshesh, and own brother to Jeremiah, who died while a student at S. in 1863: and lastly further West still Lebenya an (33) old chief of the Basutu tribe who has invited me to give him a missionary most earnestly. I have seen many native chiefs and native tribes, but never was I received with such enthusiasm and careful attention as by him and his people. We had a confirmation the result of Mr Green's 2 years

work at a building at Kwebung. close to Lebenya's brothers, of 100 candidates, half of whom were baptized by Mr Jeens the other half have joined us from the French Protestant Mission. The Basuto are far in advance in receptivity ~~and~~ of new ideas, and of good manners which are a sign of something deeper in them I think as in others, — of the Kaffir tribes; the contrast between them and the Pondos for instance is very great.

I asked for a grant for the work in my letter of last year, and I would do so again now most earnestly; a priest or better two of working among these people would very soon bring in rich harvest. I feel as if I were trespassing on the kindness of the Society, as if I were becoming grasping in my request after the liberality already and recently shewn; but indeed I doubt if the £300 I ask to start the work can be better spent in any mission in the world. The Rev Provost

Godwin went round that part of the country at my request with Mr Green and he is probably able to answer many questions which the Society might like to put: he is as enthusiastic about the prospects there as I am.

I should say £200 would be enough to support two young unmarried men: and the remainder would be taken up as to the mission in Western Pondoland for native workers.

I need not say that the field is not nearly so wide a one as that either in Eastern or Western Pondoland. Sebenya could muster 800 men, Ngwiliso of W. Pondoland perhaps as many thousand, and the Sigcau paramount chief of Eastern Pondoland 20,000: but the earnest desire of the ~~people~~ Basutus is really quite touching.

Copy

I would conclude by asking for the full grant made ~~with~~ to the diocese this year: including the special grants to S. Marks, All Saints, and Butterworth

Copy

the Western Pondoland grant of £300 and the grant made for S. Andrews be allowed to be used for the new work begun by Mr Booker amongst the Mizizi. with the addition of £300 for a mission in ~~Zebenya's~~ Zebenya's country.

I am

My dear Sir

Yours very truly

Bransby Key

Bishop of S. John's

Kaffraria

P.S. I should have said that Mr Green is unable from his many duties and from the great distance, unable to carry on the work efficiently: we want a priest to live among the people.

Reed I
278
C+ paste

Umtata
S. Africa
3 August. 1893.

PC
1443

19267

My dear Mr Tucker,

Canon Gibson is sending you an account of the distribution of our grant for next year. (1894). as made by the Dio: Finance Board, which sat last week.

I wish to report some new names to be placed on your list. some recently ordained.

Rev G. Callaway. BA - Cambridge. is at S. Cuthberts, he came already in priests orders (Ordained 1892.)

Rev Philip Sekwe was ordained deacon last Advent: he has been many years in the parish he ~~has been~~ is now working in S. Cuthberts

Rev Elias Mayekiso. was ordained with Sekwe, and is an old worker with same parish.

Rev S. J. Wallis working among the Pondomise in the same parish ordained deacon last Lent. has been in the diocese in Church work since 1889.

Rev A Cross in the parish of Maclear working among Fingoes and Europeans ordained deacon in advent 1892 He came here to Church work in 1887.

Rev Nelani Jordan has been for some time on the Society's list. I think.

I would record my very sincere thanks, for the fresh proof of the confidence the Society has shewn in the Diocese, in the way in which the funds are administered and the work done by granting the full sum I asked for, for mission work among the Basutu on our side of the Drakensberg; the work there will be intensely interesting, and encouraging

Bradley

1455

and if you know of any young Priest who has a leaning for native work pure and simple, you could not do better than recommend him to apply.

Believe me
My dear Mr Sicker
Yours very truly
Bransby Key
Bishop of St Johns

1186

1447

29 August 1893
Umtata
S. Africa

2034

To the
The Secretary SPG

My dear Sir

Your letter of July 13 referring to our omission in not sending to you a letter of advice of the Bill (No 1212) last March 31. has only come to hand.

At that time the office

of Diocesan Secretary was
carried on by Mr Cook, during
the temporary vacancy, caused
by Canon Gibbings resignation.
He has now resumed his work
and the neglect will I trust
not be repeated

Yours very truly

Branksby Key.
Bishop of St Johns

my annual letter
will follow next
post. RK.

C. Hooton [?]
Kaff: Recd F
279

Umtali
S. Africa
29 Nov. 1893

1449

193/94

My dear Mr Tucker

Herewith I send you the Diocesan Report drawn up by Rowland Gibson.

In explanation I would say that the list of Clergy, who have during the past year been receiving their incomes either whole or in part from SPG. is probably incorrect; owing to the carelessness of our late accountant, there is no list on which we can lay our hands, which

Which gives the sources of the incomes of the various clergy. We have therefore placed the same names on the SPG list for the past year, ~~that~~ we have proposed and you have accepted for 1894. Weaver

P

I would note, as a fact, with which you should be acquainted ~~that~~ the incomes of the clergy, are returned, as chiefly derived from the Society, the local contributions having been assigned chiefly to lay-workers.

1451

1451

I do not know whether this will meet with your approval, but it has seemed to us a feeling distinction for those Natives who are in Holy Orders, to be placed on the roll of the Society, so that the whole if not the whole of their income shown to be derived from the same source as those of their European brethren. This may seem a small matter to you, but then it gives a feeling of fellowship with ourselves, which it may well to foster during the early years of our native ministry

115

and perhaps besides this par[t]
of fellowship with us, they are I
think strengthened also by a feel[ing]
of unity ~~at home~~ with the Church a[t]
home, as represented by the
parent Society.

Your letter requesting that the
names of all clergy when placed
on ~~for~~ the SPG list for the first time
should be ~~duly~~ notified on the
proper forms, has been duly noted.

I am
my dear Sir
yours very truly
Branston Key
Bishop of S. Johns

6e ⁄ JC

lik 194/93
H Rec I 280 Copy

Umtata
South Africa
Decr. 2. 1893

1453

My dear Mr. Tucker,

The return with a covering letter has been posted this week.; but your circular opens questions which deserve a letter for themselves.

I would begin by asking for the same grant for 1895 as that already made for 1894.
The old block grant of will be required as in former years for the older missions -
£300 will be wanted for Western Pondoland for the mission of S. Barnabas where Mr. & Mrs. Sutton are.
£100 will keep, barely keep Mr. Booker going at Eastern Pondoland in the work he has begun so bravely.

In supporting these requests, I would take the three desiderata mentioned in your circular letter
(1) Efficiency of existing missions that they may be able to propagate the gospel among the heathen around.
(2) assistance for the support of a Native minister at every mission
(3) Boarding and training schools.

Bradley

I would take these in <u>inverse order</u>, as we feel more and more that the training school of the Diocese, S. John's College, is becoming one great means at any rate, of supplying native ministers, one of whom ought to be resident at each little centre, and that this & this alone will ensure the efficiency of each mission.

I would, as your circular has done, couple

120

and perhaps besides this feel
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think strengthened also by a feeling
of unity ~~at home~~ with the Church at
home, as represented by the
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Branston Key
Bishop of S. Johns

6c Af JC

Lett 194/93

H Recd I 280 Copy

Umtata
South Africa
Decr. 2. 1893

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(3) Boarding and training schools.

Bradley R

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I would, as your circular has done, couple

120

Umtali
South Africa
Dec 14, 1893

Dear Bro. Tucker,

The estimates with a covering letter has been sent this week. But your circular opens questions which deserve a letter for themselves.

I would begin by noting for the new grant for 1895 as that already made for 1894.

The old [illegible] of [illegible] will be required [illegible] for the other missions.

[illegible] will be wanted for Eastern Mashonaland for the missions of S. [illegible] [illegible] in the [illegible].

We will keep, surely keep Dr. [illegible] going at Eastern Mashonaland in the work he has begun so bravely.

In reporting these requests, I would take the three objects mentioned in your circular. The
(1) efficiency of existing missions that they may be able to propagate the gospel among the heathen around.
(2) Anything for the support of a Native Evangelist at every mission.
(3) Boarding and Training Schools.

I would take them in inverse order [illegible] to be more than that the Training School of [illegible] [illegible] College, is becoming one great means [illegible] of supplying native evangelists, one of whom [illegible] be resident at each little centre, and that this alone will ensure the efficiency of each mission.

I would, as your circular has come, [illegible]

boarding schools with the Training college - our own training college has a boarding school, under the same roof, indeed it is the most important part of the college, from the number of the scholars who are receiving a secular Education, & from the fact that in some cases the students are drafted into the classes of the school to receive instruction in which they are often deficient. The school at Umtata is also a feeder of the college, and is I think becoming more so, as it is becoming more and more efficient under our excellent Warden Rev. W. A. Goodwin formerly vice Principal of S. Paul's Mission House Burgh. He finds an increasing number of the scholars ready to give themselves up to the service of God in the mission field; of course the percentage of those who do so is, and must always be small, compared to the number of the scholars who are content with a merely secular Education, but one well trained educated man, if he is really a christian at heart, is a very valuable agent in the missionary work.
All our missionaries are alive to the use of the college and the school also, the latter aims principally at producing school masters with government certificates, who in many cases take evangelistic work as well as teaching, and come back to college in some cases to study theology with a view to getting a catechist's licence and perhaps Holy orders.
The school draws scholars from all parts of the diocese, and is fed to some extent by other smaller establishments, one at S. Cuthbert's mission and another at All Saints.

The Rev W. A Goodwin is head of S John's College and Boarding School, and is quite able to instruct the half dozen young men who form the college proper,

2

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College has a boarding school, where the
... indeed it is the most important part
of the college, from the numbers of the scholars who
are receiving a secular Education, & from the fact
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they are often deficient. ~~The school of~~ [illegible]
also a feeder of the college, and is I think becoming
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under our excellent teachers. Rev. W. A. Goodman
formerly vice Principal of S. Paul's Madras has brought
the ... and ... many members of the ... scholars early
to ... themselves up to the service of God in the
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The school draws scholars from all parts of the
diocese: ... is first to some extent by other mission
establishments, one at S. Catherine's Madras and
another at ... ...
The Rev. W. A. Goodman is head of S. John's College and
Boarding School, and is quite able to conduct the
... young men who form the College proper.

1457

though he certainly wants the assistance in the school of a thoroughly trained teacher, with an interest in missionary work, and able to interest the boys and to maintain discipline in and out of school. for this post we ought to be able to offer an income of £200, whereas we can only offer £150. Education is insisted upon very much indeed by the Christian section of the native population, with the shrewdness so characteristic of them, they are ready to pay for it, but want the very best article, at a low cost; and some of the Protestant bodies are giving just what they want, the Presbyterians have two first rate establishments Lovedale and Blythswood the latter in Fingoland on our side of the Kei. On these they lavish large sums, at each they have a very efficient staff of masters, with salaries up to £400 a year.

The Wesleyans have their schools, also efficient; government aids all with liberal grants, which bear a proportion to the results of the schools, so that we with our 50 or 60 boys, one European teacher, and two native assistants have a great difficulty in competing with our neighbours, our boys are drawn away to the schools of other denominations, and although they never, or very rarely, join these bodies, they lose the distinctive church teaching, (for native schools are always denominational) and they are more difficult to enlist in the missionary work.

I would impress upon you that S. John's college is becoming more and more a power in the diocese, a certain love for their Alma Mater is growing up among old students, they have their annual gathering, the Port Latin festival, and that it wants strengthening in its staff of teachers. I should add that a very handsome addition to the buildings, consisting of a class room, dining hall, and offices have been recently added under Mr. Goodwin

at a cost of £800, raised entirely by himself; it is called the "Callaway memorial" building, in memory of the first founder of the College Bishop Callaway.

In speaking of the college and school first, I have really disposed of the two other points emphasized in your circular, the general efficiency of our missions, and the supply of native ministers, both these depend on our ability to send ordained natives of high character, and moderate learning (for a generation or two) to back our sadly over worked European clergy.

I cannot say that our huge overgrown parishes of 2000 or 3000 square miles, with 15 to 20 native congregations scattered all over them, are in any case properly worked; it is an impossibility, without a large increase in our native ministry - and the strain on our European clergy is in some cases seriously affecting them - a strain resulting not from the physical labour of travelling - great as that is, but a great deal from the anxiety of providing ~~reliable~~ trustworthy catechists and schoolmasters, and of raising the necessary funds from the people to pay them.

Of the mission among the Pondos begun this year by Rev F. W. Sutton I have not much to relate - a school has been started, very few Pondo children are as yet on the rolls, but then it is a great step for one of these heathen families to send their children to school; There is an increasing number of heathen attending the Sunday services and a good many 15 or 20 are pretty regular attendants. There is one Pondo young man and a young woman to be baptized at Christmas. The people are certainly attentive, more so I think than other tribes of heathen Kaffirs, and they are very friendly to the missionaries. The medical side of the mission has been very useful in making friends with the people. Mr Sutton generally follows up his patients to their kraals, encouraging them to come to

It is not a ... been raised entirely by himself; it is
[illegible] the following brief description ... of
the first founder of the College ... Calhoun(?).
The history of the college and what that ... There
[illegible] of the two other points emphasized in our
[illegible] the annual efficiency of our missions, and the
[illegible] ... native ... to be ... depend ... on our ...
[illegible] ... of [illegible] character ... [illegible]
[illegible] ... as ... to ... look ... sadly ...
[illegible] ... [illegible].
[illegible] say that our large congregations ... of ...
[illegible] ... with ... native congregations [illegible]
[illegible] ... properly worked; it is ... [illegible]
[illegible] without a large increase in our native ministry
and the same in our European clergy ... in some cases
[illegible] affecting them ... [illegible] ... not from
the [illegible] labour of [illegible] ... great as that is, but
[illegible] that from the necessity of ... [illegible]
[illegible] and schoolmasters and of raising the necessary
funds from the people to pay them.
Of the missions among the Santals begun this year by
Rev. H. Sutton I have not much to relate ... [illegible]
been started ... the Santals ... children ... as ... [illegible]
[illegible] but there it is a great step for one of these heathen
families to send their children to school. There is an
increasing number of teachers attending the [illegible]
[illegible] ... [illegible] ... to ... [illegible] ... [illegible]
[illegible] ... young man and a young woman ... [illegible]
[illegible] ... [illegible]. He ... [illegible] ...
[illegible] ... [illegible] ... [illegible]
[illegible] ... friends to the missionaries ... [illegible]
of the missions ... [illegible] ... friends
with the people. Mr. Sutton [illegible] ... [illegible]
[illegible] to ... [illegible] ... them to come to

Bradley

church - Altogether I am very well satisfied with the progress made.

I paid another visit to our Basutu congregations under the Drakensberg in September, with Archdn Chamberlain and Mr Green - there were a good many confirmed. The Chief Lebenya and his brother Isulwana were as kind and hospitable as ever, they are looking forward eagerly to the coming of the missionaries.

I can only tell you what I told the chiefs, that we have in view two men one in orders and one a candidate for orders one, or both of whom will be ready to come to this mission during the coming year.

Of Mr Booker I can only report that war has been busy among the Mizizi on the Natal border, and has been a considerable obstacle to the progress of the mission. Aaron Niniwa continues to work steadily amongst the people. Mr Booker who has made friends with the paramount chief hopes to settle at S. Andrews this year.

The story of his introduction to the chief Sigcaw should not go unrelated. The Chief had sent a message to Mr Booker hearing of him as being among the Mizizi one of his subordinate clans, expressing a wish to see him. Mr Booker after some delays, took his staff, he did not own a horse, gave a couple of blankets to a trusty native boy who generally accompanied him, and without a penny in his pocket, started for the 60 miles walk over very rough country, among people who were quite unknown to him, expecting to be away a week or so. I am uncertain which route he took, or how many days he took before he arrived at the "Great Place", as the colonists translate the term used by the natives to describe the Chief's village -

When there he reported his arrival, expecting to have his interview next day, and made up his mind that he would give "a heap of good advice" to the young Chief, and having

Nachr– Altogether I am very well satisfied with the progress made.

Spent another [illegible] Bassetts Congregations under the Leadership of Stephen, with the Archd. Champkins and Mr Searby. There was a good many confirmed. The Chief Stephen and his brother Julius was as kind and hospitable as ever. They are looking forward greatly to the coming of the missionaries.

I can only tell here what I told the chiefs that there [illegible] two [illegible] and one a candidate for orders [illegible], as both of whom will be ready to come to this mission during the coming year.

Of Mr Barker I can only report that one has been heard among the people on the Natal border that has been an [illegible] obstacle to the progress of the mission. [illegible] continues to work steadily amongst the people. Mr Barker who has made friends with the government [illegible] hopes to settle at [illegible] this [illegible].

[illegible] the [illegible] to the Chief [illegible] should not be [illegible]. The Chief had sent a message to Mr Barker [illegible] as being among the people one of his subordinate chiefs. [illegible] After some delay [illegible] a couple of [illegible] [illegible] [illegible] [illegible] at the "Great Place" [illegible]

Then there [illegible] expecting to have the [illegible] next day, and made up his mind that it would be a [illegible] of good [illegible] to the young chief [illegible]

paid a visit to a friendly white man who lives near he would return. But he had literally "reckoned without his host". Sigcau could not be seen, "he was busy" was the answer given day after day to his enquiries; he saw him daily - he passed him, taking no notice of him, as he sat by the kraal, or cattle fold. This was trying, and more trying was the scanty food, sometimes a few boiled mealies, or a little beer, was all he had for the day. The object of this treatment I do not understand, it was partly pride, partly laziness, and possibly it was because Mr. Booker had made friends with the rebel Chief Umhlangaso, and Patekile of the Mizizi clan who gave Umhlangaso protection. Weeks went past, still the same treatment went on, our friend went once or twice to see his English friend 6 miles off, and get small supplies of bread or meal, and Coffee - that great stand by of the colonist; he made friends with the Councillors and chiefs who visited the Great Place daily for business political or judicial - he saw the workings of the court, the intrigues, and all the details bad and good of the life there; but on one thing he made up his mind entirely, that he would see the chief, whatever it cost him. And at last he did, some of his friends spoke for him, and after six weeks delay, the chief sent him a cow as a present, and promised him an interview the next day. We can well understand that the home truths which Mr. Booker had prepared for the Chief, did not suffer in point or force for having been bottled up so long. He talked for two hours, setting before him (not from a religious but a political point of view) the dangers of certain practices which go on, especially of the continual state of war, and threatenings of war which keep the country in a ferment.

visit to a friendly white man who lives near. He
would return. But he had literally reckoned without
his host. Jajama could not be seen. "He was busy" was
the answer given day after day to his inquiries; he saw
him daily. He passed him, taking no notice of him, as
he sat by the road, or cattle fold. This was trying, and
more trying was the scanty food, sometimes a few boiled
mealies or a little beer was all he had for the day.
The object of this treatment I never understood, it
was partly pride, partly laziness, and possibly it was
because Mr Porter had made friends with the rebel
chief Umhlangaso, and Patekile of the [illegible] clan
who were Umhlangaso's protection. Weeks went
past, still the same treatment, and my own friend
went once or twice to see his English friend 4 miles
off, and get small supplies of bread or meat and
coffee. That great standby of the colonists. He made
friends with the Councillors and others who visited
the Great Place daily for business political or
judicial. He saw the workings of the court, the
intrigues, and all the details bad and good of the
life there; but on one thing he made up his mind
firmly, that he would see the chief whatever it
cost him. And at last he did, some of his friends
spoke for him, and after six weeks delay, the chief
sent him a cow as a present, and promised him
an interview the next day. He was well rewarded
that the same tactics which Mr Porter had prepared
on the chief had not suffice in peace for having
been bottled up so long. He talked for two hours, telling
before him that [illegible] (to a heathen
point of view) the dangers of heathen practices which
were, especially of the unequal state of war, and
threatening of war which kept the country in a ferment.

The Chief thanked him, most warmly; he said he felt he was a true friend, who did not fear to speak out, that no one else spoke thus. He gave him leave to go where he liked, and build where he liked. And finally made him a present of a horse, not a very valuable one but a serviceable pony: he was proceeding to give him an order on one of the traders for a saddle and bridle, but was stopped by Mr. Booker, who said he did not wish to accept a present bought on credit. The Chief's debts had been one of the subjects of Mr. Booker's lecture.

With this story showing the foundation of Mr. Booker's influence with the chief, I will conclude—
and remain

Yours very truly

Francis Key
Bish of S Thos
Kaffraria

The Chief thanked him most warmly; he said he
felt he was a true friend, who did not fear to speak
out, that he alone spoke thus. He gave him leave
to go where he liked, and build where he liked.
And finally made him a present of a horse, not a
very valuable one but a serviceable pony; he was
proceeding to give him an order on one of the traders
for a bridle and saddle, but was stopped by
Mr. Booker, who said he did not wish to accept a
present bought on credit. The Chief's debts had been a
one of the subjects of Mr. Booker's lecture.

With this story showing the foundation of Mr. Booker's
influence with the Chief I will conclude

and remain

Yours very truly

[illegible]

[illegible]

Kaff: Rec'd. C 1884

Umtata 1467 Af
Dec 5 S. Africa
[1893] EC

194

14

My dear Mr Tucker
I send you
my annual letter: I have
inserted an account of Mr
Booker's visit last May to
the Great Place in Eastern
Pondoland. I am uncertain
whether I ~~wrote~~ gave you
a ~~similar~~ account of the same
visit, a few months ago.
It is so interesting already
that I ventured to repeat
it rather than that you

thinks less it, whether you print that part of my letter (if it be printed at all) I have you to decide

Cunningham asks me to call your attention to an apparent discrepancy in your printed circular, about application for renewal of grant; In the first paragraph we read that the committee would be glad to receive the application as soon after Jan[y] as possible

1469

on ~~the~~ other side, in the extracts from Regulations, we read

38 applications ~~[illegible]~~ month sent to reach the Society before March 1 ----.

These two statements may mislead: however we are acting on the former of the two.

I am,

yrs very faithfully.

Branksome Key

[illegible]

It is requested that all communications may be addressed to "The Secretaries."

TELEPHONE No. 3744.
Telegraphic Address :—
Christian Knowledge, London.

20373

Society for Promoting Christian Knowledge.
NORTHUMBERLAND AVENUE,
LONDON, W.C.

Sept. 30. 1893

My dear Tucker.

We are being asked by Bishop B. Key to give £80 a year towards salaries of Masters at the Boys' School at Umtata. His argument is that the Presbyterians at Lovedale & Blythswood ~~have~~ give their masters salaries from £400 to £150, while he is only able to offer "£150 for a headmaster with £44 and £36 for 2nd & 3rd respectively, the Warden receiving £125 from the School." — I suppose this School at Umtata belongs to & is supported by

1473

S.P.G. — If that be so, why should we be asked to increase the salaries you have decided upon? — How many of these Masters are ordained missionaries who get salaries from you as such? — Let me have any facts you can for my Com^ee; & if you could (& would) send them to me by hand on Monday morning, I should be additionally grateful, as we have our Com^ee on that day. —

Ever yours

Jas. Osborn W. Allen
Sec

The Rev
Prebendary Tucker
S.P.G.
19 Delahay Street
S.W. Westminster

We should be glad to have the slides made & to add them to the set of which we enclose list. Will Mr. [illegible] undertake to write a few notes explaining each [illegible]

back

TF 8291

Avondale,
Sydney Road,
Guildford.

Mar. 8. 1893.

(9) 1476

Dear Mr. Tucker,

I am preparing to give a lecture here very shortly for the benefit of Kafraria, & should like to get a few fresh slides (say ten) made from photographs. Would the Society defray the cost of the slides, on condition that it has them after my lecture? They would include views of Port St. Johns, some of the Kafrarian missions, the chief Kreli, & Rev. Peter Masiza in surplice & stole!—

from a very good photograph.

I remain,

Yours truly,

William McCameron.

C part One
Kaff: Reed I
par 276
1477 ✓
1866
C.H.

Umtata.
via Kei Road
S. Africa
July 31. 93.

Dear Prebendary Tucker,

Will you kindly send me a number of the S.P.G. Annual Returns required to be rendered by the Society's missionaries at the end of the year? I will then have them forwarded from this office here at the proper time, with a strong covering letter from the Bishop; and we will see whether this plan will prove efficacious.

I am distressed to see that no Returns were received from S. Cuthberts last year, according to the Report. When I left there at the end of November last for East London, under medical orders, I had nearly completed the Returns, but certain statistics were not to hand: I consequently left them in the hands of my colleague, Rev.

G. Callaway, to complete and despatch without delay. He assures me that he did so — perhaps they miscarried en route.

I am sure that the Bishop will feel with me that a diocese helped so liberally as is ours by the Society, is bound to send its annual Returns regularly.

I have much pleasure in enclosing draft for 9..14..2 representing offertories made in this diocese for S.P.G. A further remittance should follow about the end of the year.

Believe me, dear Prebendary Tucker
Sincerely yours,
Alan G. S. Gibson
Dio. Secr.

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C 18687 C SC

Kaff Received 277

Umtata
Aug 3. 1893.

1479

Dear Sir,

I enclose herewith a copy of the proposed distribution of the S.P.G. Grant to this Diocese for 1894, which will, it is hoped, meet the approval of the Society.

I am, Dear Sir,
faithfully yrs.
Alan G S Gibson
Dioc. Secr.

Case Proposed distribution of S.P.G. Grant for 1894 in S. Johns' Diocese

1687/93 JC

1481

Cathedral Parish.	Very Rev. Provost Godwin	200. 0. 0.	Native work.
" "	Rev. J. Xaba *	80. 0. 0.	
S. Peters, Butterworth	Rev. W. Y. Stead	175. 0. 0.	Native work.
" "	Rev W. Mjoli *	25. 0. 0.	
" "	" L. Daman *	25. 0. 0.	
" "	Lay Agents	37. 0. 0.	
Ascension, Cala	Rev. M. L. Irving	125. 0. 0.	European work
All Saints.	Rev. Canon Waters.	200. 0. 0.	Mixed, mostly native.
" "	Revs E. Nyovane * & H. Mtobi *	114. 0. 0.	
" "	Lay Agents	98. 0. 0.	
Mount Frere.	Rev. G. Callaway	100. 0. 0.	Do
" "	" E. Mayekiso *	20. 0. 0.	
S. Cuthberts.	" S. J. Wallis	125. 0. 0.	Do
"	" E. Jwara *	33. 16. 8	
"	" P. M. Lokwe *	20. 0. 0.	
Maclear.	" A. Cross.	30. 0. 0.	Do
S. Stephens, Matatiele	" T. W. Green	220. 0. 0.	Mixed.
" "	Lay Agents	5. 0. 0.	
Kokstad.	Ven Archdn. Chamberlain.	115. 3. 4	European work.
"	Rev. F. J. Adkin	50. 0. 0.	Mixed.
Mount Ayliff	" E. Y. Dixon	100. 0. 0.	Do.
Clydesdale	" J. O. Oxland	200. 0. 0.	
"	Lay Agents	57. 0. 0.	
S. Andrews.	Lay Agents.	18. 0. 0.	Native work.
Umjika	Rev. N. Jordan *	25. 0. 0.	
"	Lay Agents	18. 0. 0.	
Basuto work.		300. 0. 0.	
Pondoland East.		100. 0. 0.	
" West.		300. 0. 0.	
Bishop of S. Johns.		50. 0. 0.	
		2960. 0. 0.	

Case

Proposed distribution of S.P.G. Grant for 1894 in S. Johns' Diocese

1680 / 93 J C

1481

1481

Cathedral Parish.	Very Rev. Provost Godwin	200. 0. 0.	Native work.
" "	Rev. J. Xaba *	80. 0. 0.	
S. Peters, Butterworth.	Rev. W. Y. Stead	175. 0. 0.	Native work.
" "	Rev. D. Mjoli *	25. 0. 0.	
" "	" L. Daman *	25. 0. 0.	
" "	Lay Agents.	37. 0. 0.	
Ascension, Cala.	Rev. M. L. Irving	125. 0. 0.	European work
All Saints.	Rev. Canon Waters.	200. 0. 0.	Mixed, mostly native.
" "	Rev. E. Nyovane * & H. Mtobi *	114. 0. 0.	
" "	Lay Agents	98. 0. 0.	
Mount Frere.	Rev. G. Callaway	100. 0. 0.	Do
" "	" E. Mayekiso *	20. 0. 0.	
S. Cuthberts.	" S. J. Wallis	125. 0. 0.	Do
"	" E. Jwara *	33. 16. 8	
"	" P. M. Lokwe *	20. 0. 0.	
Maclear.	" A. Cross.	30. 0. 0.	Do
S. Stephen, Matatiele.	" T. W. Green	220. 0. 0.	Mixed.
" "	Lay Agents	5. 0. 0.	
Kokstad.	Ven Archdn. Chamberlain.	115. 3. 4	European work.
"	Rev. F. J. Adkin	50. 0. 0.	Mixed.
Mount Ayliff	" E. Y. Dixon	100. 0. 0.	Do
Clydesdale	" J. O. Oxland	200. 0. 0.	
"	Lay Agents	51. 0. 0.	
S. Andrews.	Lay Agents.	18. 0. 0.	Native work.
Umjika	Rev. N. Jordan *	25. 0. 0.	
"	Lay Agents	18. 0. 0.	
Basuto work.		300. 0. 0.	
Pondoland East.		100. 0. 0.	
" West.		300. 0. 0.	
Bishop of S. Johns		50. 0. 0.	
		2960. 0. 0.	

Brought forward. 2960. 1483

S. Marks.	Ven. Archd. Coakes	250	Mixed work, mainly native.
"	Rev. P. Masiza*	100.	
"	" J. Manelle*	20.	
"	Lay Agent	100.	
		3430 £	

* Native Clergy.

In writing to S. P. G., please to use paper of this margin.

Koff: Red I - 283

C part

Society for the Propagation of the Gospel in Foreign Parts.

Diocese of

Report of Rev. Missionary at

for the Quarter ending 189

in accordance with the directions of the Society.

191/94

1485

Umtata, Nov 28. 1893.

Dear Prebendary Tucker,

I am sorry that I cannot send you such a Return as I should have liked to forward.

It is uncertain, from a perusal of the papers sent, at what time this Return is really required in England. In one place we read, "It should in all cases arrive in England early in January, when it is required for the Society's Annual Report": in another, "This Schedule to be sent with the application, so as to reach the Society before March 1st." Of course, these are not necessarily contradictory statements. the first applies to the Returns from the individual missionaries, the second to the Diocesan Schedule: but I have thought it safer to forward them at the same time.

Unfortunately our financial and statistical year coincides with the calendar year, so that - except in the case where the missionaries have sent in their S.P.G. Annual Returns made up to the end of October - I have been obliged to insert figures that apply to 1892.

The Bishop has explained to you the further difficulty in which we have been involved owing to the gross carelessness of our late Accountant, who was also acting Diocesan Secretary. This difficulty cannot recur next year, as I am keeping a duplicate of the Schedule in the Diocesan Office, and have also entered the names of all recipients of the S.P.G. grant in the Dioc. Finance Board book.

No. 10 we understand to refer to S.P.G. grants to that mission or parish (including lay-workers): No. 11, to clerical income.

Six only of our 30 clergy are not now on your list.

Our S.P.G. offertories should be made this week: I shall forward them as soon as collected.

I shall also soon have a few more photos. to send you.

I am, dear Prebendary Tucker,

Very sincerely yours,

Arthur G. S. Gibson

Society for the Propagation of the Gospel in Foreign Parts.

Diocese of

Report of Rev. Missionary at

for the Quarter ending 190

in accordance with the directions of the Society.

[illegible]

[illegible]

1487

3238

T. James

Umtata
Dec 23. 93.

Dear Sir,

I forward some more S.P.G. Returns, tho' I fear they may be too late, and a draft for 14.4.9 for the Society from offertories in the Diocese of S. Johns.

I am, Dear Sir,

faithfully yrs.

Alan G. S. Gibson
Dioc. Sec.

Secr. S.P.G.

Hôtel de Londres 12597
Pau May 11 '09

1489

My dear Mr Tucker,

Your letter brings indeed good news. We are now under God's Blessing - have a marvellous work in Basutoland.
My object will be to choose two good men who will work well together & live together in Lesotho's country. I hope I may get them. I think I know fine - the difficulties to get two who will pull together and

---

12249

~~Hôtel~~ de Londres
Pau. Basses
Pyrenées. 1491

1491

My dear Mr Tucker,

I am very anxiously hoping to hear some good news as to the Grants which we have supplicated for the increasing new work amongst the Basutos. The Bishop tells me he has written urging the great need & splendid opportunity now thrown in our way -

shd do the work.
The grant will repay our Bristol Court night well.
We have got out of a serious position in the best manner – & I think God – the object for which I have been sent here has been so fully realized –

Yours sincerely
R. Herbert Gordon

I hope to be in London towards the end of June: and in all probability will return to Africa in the latter end of August.
I say in all probability for I am in the position of a man with two ill children – whom I cannot altogether resolve to bury up amongst naked Kafirs – You will see by the enclosed the full difficulty of that position.

1493

But then the question is where can I go? What can I do? Can you advise me in this matter & give me any hint of good careers with wider possibilities of civilised surroundings for wife & children at home or abroad? I should be most sorry to leave my present work. but I must either leave it or the separation of parents & children which has its great

shd do the work.

The Grant will repay our Bristol Court right well. We have got out of a serious position in the best manner & I thank God. The object for which I have been sent here has been so fully realized.

Yours sincerely

R. Herbert Godwin

drawbacks.

My long service in Africa has placed me at a serious disadvantage in England. We so very easily become forgotten.

Yours v faithfully

R. Herbert Godwin

[illegible]

Kaff-Rud 274

25786

1495

I instructed Mr Charles Rooney of the Clarend Printing Co. to write to you stating what percentage he could allow as discount for ready money –

I wish to convey my deep sense of thankfulness to the Venerable Society for their kind help.

It is perhaps the most useful form in which aid could at present be given: for we are in absolute need of these

shd to the work.
The Grant will repay our British trade right well.
We have got out of a serious position in the best way - & I think god - the object for which I have been sent here has been so fully realized -

Yours sincerely

R. Herbert Godwin

Chambers -
My long service in Africa has placed me at a serious disadvantage in England - we so very easily become forgotten

Yours v faithfully

R. Herbert. Godwin

25786

1495

I instructed Mr Charles
Ross of the Clarend Printing Co.
to write to you stating what
percentage he would allow as
discount for ready money –
I wish to convey my deep sense
of thankfulness to the Venerable
Society for their great help:
it is perhaps the most useful
form in which aid could
at present be given: for we
are in absolute need of these

manuals for the instruction of the rapidly growing Native Ministry – and the vast number of teachers and Evangelists which are scattered broadcast over the tribes: while dimension like Mrs Fuller's sisters commencing work for the first time among the natives – & with an almost entire ignorance of the tongue the Catechism in English & Kaffir will be invaluable. Hitherto we have had no special instruction on Confirmation which – in view of our

Catechism much imperfectly
taught Xtianity - ie by the Wesleyan
& Presbyterians - has been a distinct
need. This will now be in
the hands of our people in the
form of the Smaller Catechism
on Confirmation with Preface
by the Bishop of St Johns.

I suppose I may not hope
for help in bringing out
Dutch Editions?

I am sorry that a severe
bronchial attack hindered
my intended visit to
Delarey St. I had to go to

had almost immediately on
my arrival to preach on Tuesday
last. & only managed it
continued hoarseness to take
the sermon for which I was
advertised on Sunday evening
last: I was wholly unequal
to the morning sermon. and
had to get Mr Cameron up
for Guildford to supply my
place. I am now trying
to nurse my voice for Sunday
week in Hereford Cathedral
on Sunday week in aid of
S.P.G.: I fear it would be
too much for me with the
beginning. Is there any hope